

Tani Japan.

Wainright

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Application to
The Rockefeller Foundation
for a Contribution to
The Christian Literature Society
of Japan

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To The Rockefeller Foundation,
New York.

Dear Sirs:

We beg leave to submit the following statement with a view to securing, if possible, a contribution by the Rockefeller Foundation to the Christian Literature Society of Japan.

At the Annual Meeting of the Christian Literature Society of Japan, held in Tokyo, January 8, 1915, the following resolution was adopted:

"In view of the success thus far achieved and in order to make possible in the future a larger and more rapid production and distribution of the Christian literature of this Society, Resolved, that the Executive Secretary be authorized to return to America at the earliest possible date for the purpose of raising funds for the Society, and that Dr. Walne be requested to take charge of the office in Tokyo in the absence of the Executive Secretary."

At a subsequent meeting of the Executive Committee of the Christian Literature Society, a more detailed statement of the instructions was given to the Executive Secretary, in accordance with which he was to undertake the raising of funds in the United States. (See Supplement A.)

We are encouraged to make application for a contribution to the Christian Literature Society of Japan

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by the fact that the work of this organization seems clearly to come within the scope of the Rockefeller Foundation as defined by the Charter.

"It shall be within the purposes of said corporation to use as means to that end research, publication, the establishment and maintenance of charitable, benevolent, religious, missionary and public educational activities, agencies and institutions already established and any other means and agencies which from time to time shall seem expedient to its members or trustees."

This language we understand to embrace within its terms such an interest as the Christian Literature Society of Japan. We beg leave, therefore, to submit a statement as to the form of organization and the method of working of the Christian Literature Society and to devote a few pages to a consideration of the situation in Japan as it relates to literary production.

I

The first steps looking to systematic effort in the production and distribution of Christian literature in Japan which resulted in the organization of the Christian Literature Society were taken in 1912. The organization was brought into existence by the Federation of Christian Missions, under the auspices of which its activities are now carried on and to which body annual reports are made of the activities of the Society and of all funds received and disbursed.

The Federation of Christian Missions is a delegated body, composed of representatives of the various Protestant Missions in Japan. The delegates are elected by their respective Missions. The Federation of Missions conducts its activities under a constitution, and funds for defraying its expenses are contributed by the various Mission Boards and Societies of the Home Churches represented by the Missions in Japan entering into the Federation.

Thus the Christian Literature Society of Japan, as will be seen, rests upon the broad and solid foundation of Protestant Missions as represented by the various denominational bodies engaged in the propagation of Christianity in Japan. Altogether, twenty-four Mission Boards and Societies are represented by the Christian Literature Society. It is duly authorized to conduct its

work by the leading Protestant denominations, including the Church of England and the various Protestant bodies of Canada and the United States. There is not to be found anywhere, a more comprehensive organization, or an organization which avoids more effectually reduplication of effort, needless expense and the lowering of efficiency which a lack of co-operation in Church work so often involves. (For a list of the supporting Missions, see Supplement B.)

The Christian Literature Society is composed of nine members, elected by the Federation of Christian Missions, upon nomination by a Committee. There is an advisory membership, consisting of four members elected by the Federation of Japanese Churches. The advisory members are Japanese. They give counsel in the selection of books to be published, in the acceptance of manuscripts and in the employment of translators. The members of the Christian Literature Society represent various denominational bodies, from which they are chosen. (For the names of the present members and advisory members, see Supplement D.)

The Society meets annually, and at other times subject to the call of the Executive Committee.

The Executive Committee meets once a month, at which meetings reports are made by the Executive Secretary, the Field Secretary, and the Treasurer. All accounts are passed upon, and manuscripts and other matters are submitted for approval.

The Society at its Annual Meeting makes a general appropriation of the funds to be expended during the

year. Bills and contracts, and expenditures in detail, are approved or authorized by the Executive Committee at its monthly meeting.

The funds of the Society are paid out by the Treasurer upon the voucher of the Executive Secretary. The accounts are audited by a committee appointed by the Society.

An annual report of the activities of the Society and of all receipts and expenditures is published and a copy is mailed to every missionary working in Japan and to Mission Boards and Societies in the home lands.

In the general office at Tokyo, the Executive Secretary is assisted by a staff of workers; a clerk and a stenographer, a translator from English into Japanese, a translator from Japanese into English, and a Japanese stylist and proof-reader. (For names of the editorial staff, see Supplement E.)

The Field Secretary, Reverend E. N. Walne, D. D., of the Southern Baptist Convention, has his office at Fukuoka, Japan, where he resides.

As to the sources of income, the Christian Literature Society's work is maintained by means of an appropriation made by Mission Boards and Societies in the United States, Canada and England. An appropriation is made on the basis of ten yen (five dollars) for each missionary working in Japan under the Mission Board or Society making the appropriation. Income from this source amounts to a little more than two thousand five

hundred dollars annually in United States currency. (For a financial statement, see Supplement F.)

The Christian Literature Society is seeking incorporation under Japanese law, by the authority of the Federation of Christian Missions, already given.

In every publication issued by the Society, the following statement as to its object is inserted:

"The object of the Christian Literature Society of Japan is the production and circulation of Christian Literature suited to the needs of both Christian and non-Christian Japanese. Representing the Federated Christian Missions in Japan, the Society is correspondingly catholic in spirit, and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in the books issued."

Manuscripts submitted or books selected for publication are passed upon by the Editorial Staff and are referred by the Executive Committee to a special committee for examination as to style and contents. Before any publication is accepted and issued by the Society, it must first be referred to the members of the Society and receive their unanimous approval.

II

Having outlined the work and given some description of the organization of the Christian Literature Society, it may be of interest to devote a few paragraphs to a consideration of the general situation in Japan as regards the production of literature.

It is scarcely necessary to remark that the higher education plays an important part in the production of literature, evidence of which appears in the history of culture in every country and age. Pertinent to the subject under consideration, therefore, is the high degree of advancement reached by higher secular education in Japan and the undeveloped state of higher Christian education.

The intellectual awakening came in Japan fifty years ago as a result of the discovery of the learning of the West. The progress of the awakening has been advanced by means of organized education. The whole movement of the modern mind has profoundly affected Japan. The nation has started upon a new career of intellectual progress.

Some idea of the prodigious amount of instruction dispensed by the schools may be formed by a glance at the following summary of educational agencies:

4 government universities	}	all secular.
3 private universities		
309 high schools.		
80 normal schools.		
6,647 special and technical schools.		
192 higher schools for women.		
3,068 unclassified schools.		(Statistics, 1911.)

These figures have reference to educational activity above the level of education of the elementary grade and therefore do not include the public schools, of which there are now more than 25,000.

It is not surprising that with the increase of schools and universities there should be a corresponding development in literary productiveness. The evidence of this development is twofold: First, in the annual output of periodicals and books; and, secondly, in the practical measures brought into existence for the production and distribution of literature.

According to government statistics (1910), there were, besides 1,793 periodicals published, an issue of 41,568 books of various descriptions during the year reported. The number exceeds the annual publication of books in Germany, the greatest book-producing country in the world. Though the number is great, yet the publications issuing from the press in Japan are for the most part smaller in size than those produced in Germany. This enormous output, however, covers a great variety of subjects. (For a list of these subjects and the number of publications relating to each, see Appendix G.)

The fact that 41,000 titles are issued by publishers in a single year shows that the buying of books is not confined to the learned class. The masses of the people want books in their own hands and a large percentage of the people are able to read them.

By a comparison of the growth of the output of literature during the decade, 1900-1910, with the advancement of education during the same period, there will remain little doubt as to the vital connection between the two agencies. The volume of literature published increased during the decade more than 250 per cent.

Besides the vast amount of literature produced annually in Japan, attention may be called to the practical measures connected with the production and distribution of literature. The book trade, for example, is highly organized, printers and printer-publishers are rendering important and distinctive service to scholarship and literature, the right of property in literature has been recognized by Japanese law and protected by copyright, and public libraries are being established in increasing number.

As to the book trade, there are numerous establishments, wholesale and retail, in the cities and country towns, while two or three well-known houses do a large importing business. An impression made by the book trade of Japan upon a specialist in Missions, Reverend Ed. F. Cook, D. D., Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South, given expression to in an article published by him, may be quoted here:

"Next in order and perhaps of equal importance with each of the other agencies (evangelization and education) mentioned, we would name the creation and circulation of literature as a paramount demand at this hour for the speedy evangelization of Japan. I have never seen anywhere such eagerness for knowledge, such hunger for books. In company with Doctor Wainright I walked through a mile of bookstores on a great street that bisects the university section of the city of Tokyo, and was astonished at a sight, the like of which I have never seen on any continent. Books, books, books, dealing with every subject under the sun, and every stall filled, with young men and boys coming and going, carrying away the world's literature, both bad and good, devouring the thought of all ages, and rushing on to their destinies, determined largely by what they read. The Christian Literature Society is rendering an exceptional service, but its resources should be multiplied and the world should recognize speedily what the evangelization of Japan means to the ultimate redemption of the nations. Again I repeat, Japan is the key to the missionary situation of all the East. For the church to withdraw her hand at a time like this, to lessen her effort in an hour so big with opportunity, so potential with influence in the history of Japan, is to ignore the signs of the times and to scorn the providences of God which seem to make plain the line of advance in the Christian conquest of the Orient. May God help us to see our present-hour duty to the Sunrise Kingdom and to hasten an adequate force of men and women, big enough and strong enough to lead that wonderful people into a knowledge of Christ and to hasten their preparation for the leadership of the Orient." (Extract from "Japan Holds the Key," Ed. F. Cook.)

Scores of printers and printer-publishers in the city of Tokyo turn out books from presses of the most modern type. In binding and the use of type, their work falls little below the level attained in Western countries. The Japanese decorative taste, in which they excel, is being applied to bookmaking with highly artistic effect.

Practical facilities are ready at hand for the diffusion of literature. It is a matter of regret that the Christian churches, through their missionary agencies, have not taken greater advantage of the exceptional opportunity presented to them in Japan. In a survey of

the field, for example, made by the Executive Secretary of the Christian Literature Society, upon assuming the duties to which he had been called, there could not be found more than 2,000 Christian publications that had been issued from the time the country was opened to the present. The greater number of these were small in size and cheap in price.

A number of Christian publishing houses have been established, the names of which are submitted herewith. (See Supplement H.) Most of these are small and some of them, the publishers, for example, of the Russian Orthodox Church and the Roman Catholic Church, devote themselves to the production of strictly sectarian literature. Two publishing houses, under Christian auspices, have gained a well-known place. One of these, the Kyobunkwan, or Methodist Publishing House, does for the most part an importing business of English books. The Keiseisha, conducted by a layman in the Congregational Church, possesses a trade in Japanese books amounting to more than \$25,000.00 annually. In connection with these two establishments, mention may be made of the Fukuin Printing Company, also under Christian management. The Fukuin Printing Company does the printing for the American and British Bible Societies, and from its presses the greater part of the matter published by the Christian Literature Society is issued.

In comparison with the secular agencies established for the production and distribution of literature, the Christian agencies present an unfavorable contrast. Not only is this to be said of the practical measures now existing for the production and circulation of literature;

it is likewise true as regards the state of higher Christian education.

As to the higher Christian education, though Christian schools have been established in different parts of the Empire, yet these institutions have not advanced, with but few exceptions, beyond secondary education. Such institutions as the Kwansei Gakuin, the Doshisha, the Aoyama Gakuin, the Meiji Gakuin and the Tohoku Gakuin, are beginning to build up college courses in some form, though the task is found to be very difficult owing to the fact that there is no outlet for the students at the top who wish to pursue their studies in a Christian university. Much might be said in support of the cause now being promoted in Japan for the founding of a Christian university. But that is not our concern here. The fact is cited because of its bearing upon the production of Christian literature.

Under present conditions, the Christian constituency is not only deprived of the advantages of higher Christian education, but is under the necessity of reading writings produced by the secular movement for the nourishment of the intellectual life. There is a feeling that the necessity Christians are under of reading books produced outside the Christian churches may have the effect of laying a foundation within the Christian churches foreign to Christian thinking.

The point is of such great importance that we venture to add a few sentences more in order to make clear the need of Christian literature. At one time, ruled by the Indian mind and again by the Chinese mind, Japan, in the recent period, has been brought under the influence of the European mind.

Unfortunately, it is the lower side, so to speak, the naturalistic aspect of the European mind, that has been presented to the Japanese of the present generation through the agencies of which we have spoken. Science has seemed to the Japanese to sum up all knowledge that is of worth. Equality has been interpreted in terms of socialism. Liberty has been confused with license. Individualism has been identified with selfishness.

The old morality of filial obedience and of loyalty, and the ancestral cult at the foundation of these virtues, though constantly appealed to by educators, has become ineffective for the guidance and control of the present generation indoctrinated with European ideas of Science, Liberty, Equality, and Individualism.

In short, the need of the hour in Japan is an interpretation to the nation of the European mind from its higher side. This service, there is scarcely any reason to doubt, will not be rendered except by the Christian community.

Not only should large use be made, therefore, of literary facilities for bringing before believers Christian truths essential for the wholesome development of the Church; it is likewise of importance that these truths be presented to the larger community intellectually awakened and at the present time showing signs of dissatisfaction. For instance, the immense popularity of Eucken's writings, which have been translated into Japanese, is an indication that the limitations of science are beginning to be recognized and that an interpretation of religion would be welcomed by many, an interpretation from the Christian point of view.

III

A few sentences may now be devoted to a description of the method of working followed by the Christian Literature Society. It is the aim of the Society to avoid as far as possible the setting up of competition with agencies now in existence, whose object is to disseminate Christian literature. The policy which guides its activities is to inaugurate a work that will become self-sustaining and self-perpetuating.

As an illustration of the first point, attention may be called to the relation formed between the Christian Literature Society and the two leading publishing houses, conducted under Christian auspices. These concerns represent the Christian Literature Society as sales agents.

The publication of "Social Programmes of the West," the Barrows Lectures, by Dr. C. R. Henderson, of the University of Chicago, may be referred to as illustrating the possibility of a relation between the Christian Literature Society and secular publishing houses. This work, translated under the direction of the Christian Literature Society, was accepted by one of the leading publishing houses of Japan and issued as a publication of the Christian Literature Society. This publishing house possesses an extensive trade among schools and universities. By this relation, Dr. Henderson's book, written to explain to Oriental students the relation be-

tween Christian ideals and the social order in the West, was given a circulation among the thinking minds of Japan which could not have been effected by any Christian agency.

As an illustration of the second point, we may call attention to the difference between the Christian Literature Society and the Tract Society. No grants are made by the Christian Literature Society of literature for free distribution. Books are offered for sale at prices current among publishers generally. The aim of the Society is to bring into existence a book business on normal lines. It is hoped that the subsidy required at the present time may be so used as to facilitate the growth of a self-sustaining enterprise. By the maintenance of an editorial staff in order to make a greater number of copies available for the public, and by providing for the department of distribution in order to promote a wider reading public, and not by making free grants of books or selling them at a price less than cost, it is hoped that the aid given will have the effect of bringing into existence a business that will eventually perpetuate itself.

In illustration further, of the method of working, the publication of the "Life of Judson" may be of interest. The Christian Literature Society is interdenominational. It does not select matter of a neutral character for publication. It seeks to give a wider circulation to writings which express the apprehension of Christ by any one denomination than could be given to these writings by that particular denomination itself. The "Life of Judson," translated into Japanese, was the first book sent forth by the Christian Literature Society

of Japan. This publication had back of it, not one denomination, but the leading denominations working in that country. The volume was widely circulated. The native ministry was greatly influenced by it.

The history of the Christian religion, by Professor En Kashiwai, a Presbyterian teacher of theology in Tokyo, and a student at one time in the classroom of Doctor Philip Schaff in New York, is the most substantial publication issued by the Christian Literature Society. The volume contains 963 pages and recounts the history of the Christian religion from the beginning down to the present and is written in lucid Japanese and from the modern historian's point of view. The publication of this work was noticed by the press as a national literary event. It was the first history of the Christian religion produced by a Japanese. This work lay in manuscript when the Christian Literature Society came into existence. It was too great an undertaking for Christian publishers to launch. The Christian Literature Society succeeded in bringing to a successful issue the publication of the first edition of 1,000 copies, 600 copies of which were sold in less than three months. The work was adopted almost at once by the leading theological seminaries, as a text-book.

The publication of Professor Bowne's philosophical works, undertaken by the Christian Literature Society, brings out another important feature of the Society's work. We refer to the translation into Japanese of standard European and American writings. By means of translation the higher Christian education of the West may be made available for literature in Japan. Trans-

lated works from the Russian, Norwegian, German, French and English languages are read with increasing appreciation. The national system of education has produced a great number of men and women competent to do this work of translation. The transmission of our standard Christian writings to the Japanese people, through the reproduction of these writings in the Japanese language, now might be easily accomplished, with funds available for the purpose, owing to the availability of so great a number of persons competent to do translation work.

Notwithstanding the great impetus given to literary production by the higher secular education in Japan, special effort has been put forth for the translation of European works of literature. Count Okuma, the founder of Wasada University, and the present Premier, is at the head of an organization entitled the Bummei Kyokai, or "Enlightenment Association," the object of which is the translation of important books as they come from the press in England, Germany, France, the United States and other Western countries.

We cannot refrain from making a brief reference, in this connection, to the colossal achievement at the beginning of the Christian era by which the choicest writings of India were translated into Chinese and formed the body of literature known as the Buddhist Canonical Scriptures. This great body of literature was a vehicle for the transmission of the ideas of a branch of the Aryan race into the greatest community of the Mongolian peoples. This body of literature has been the source of mental activity for two thousand years in the Chinese world. By means of it, the Indian mind has

been reproduced among all those nations which belong to the group influenced by China. This notable literary achievement was made possible by subsidies granted by the Chinese Government.

The Christian Literature Society cherishes the hope that a similar work may be done, through aid granted for the purpose, in the transmission of a substantial body of Christian literature from the West to the Japanese people.

As yet, little has been done in the publication of periodical literature by the Christian Literature Society. One periodical issued from its offices has served to quicken interest in this form of literature. The "Myojo" is a monthly periodical published for students and is circulated among non-Christian schools. The number issued has increased from month to month. In January, 1915, 32,000 copies were sent out to over 600 non-Christian schools. The periodical is read probably by 100,000 non-Christian students. It is welcomed in school communities, where it meets a recognized need. Not only is it possible to greatly increase the circulation of the Myojo, but it is also possible, without great difficulty, to reach the factory population by a similar means. The factories are populated for the most part by women and girls, owing to the fact that the Japanese manufacture is devoted to the production of fabrics and not to steel and iron. In no field is good reading matter more greatly needed than among the factory people, numbering three-quarters of a million souls.

IV

In order to carry into effect the work of the Christian Literature Society, as thus outlined, this agency must receive the aid necessary for the furtherance of all enterprises missionary in character. Literature in Europe, both secular and Christian, was dependent upon patronage for many centuries, evidence of which remains to us in the colophon or title-page of numerous writings that have been preserved. Literature in Japan is in need of that patronage which brought literature in the West

to its present position of independence.

After carefully considering the needs of the Christian Literature Society in this respect, we beg leave to submit a statement of the funds, the contribution of which would at this time be most heartily welcomed.

FUNDS NEEDED

Capital Fund (\$5,000.00 annually for 10 years) \$50,000.00

Note: This will make possible the issuing of 10,000,000 pages annually. The output during the first two years (really 18 months) was 10,000,000 pages. It is the amount published annually by the Christian Literature Society of China.

By continuing the contribution for a period of 10 years, a capital fund (and stock of books) will have been accumulated, it is estimated, sufficient to guarantee the existence of a permanent business.

Maintenance Fund:

\$50,000.00

Note: Estimating the income from \$50,000.00 to be \$3,000.00 annually, the items to be covered are as follows—

Stenographer, General Office.....	\$ 750.00
Stenographer, Department of Dis- tribution	750.00
Office Assistants, including trans- lators, proofreaders, clerks.....	1,500.00
	<hr/>
	\$3,000.00

Property Fund:

\$30,000.00

Note: The Society has in mind the acquisition of property now rented at 8 Tsukiji, Tokyo, and used as the residence of the Executive Secretary and the General Offices of the Christian Literature Society. This property can probably be acquired for \$30,000.00, though the owner received an offer of \$35,000.00 before the outbreak of the European war. The premises were once occupied by the Minister of Chili to Japan. The arrangement of the building is admirably suited to the uses of the Christian Literature Society. The location could not be better. On the foreshore of the Sumida River, the site is certain eventually to advance in value. It is just possible that this property may be acquired for \$25,000.00, owing to decline in value in real estate since the outbreak of the European war.

It should be noted, further, that the salary of the Executive Secretary is contributed by the Board of Missions of the Methodist Episcopal Church, South. The Executive Secretary devotes all his time to the Christian Literature Society. The Southern Baptist Convention contributes the salary of the Field Secretary. A part of his time is devoted by the Field Secretary to the Christian Literature Society.

\$130,000.00

In the above estimate, such items as traveling expenses, office supplies, rentals and incidentals are not included. The income from the various Mission Boards and Societies will cover these and any contingent expenses. If the annual amount estimated for maintenance could be increased to \$5,000.00, the Mission Boards and Societies thereby would be relieved of the necessity of making appropriations for the Christian Literature Society. As a matter of fact, the Mission Boards and Societies are loaded unduly with the burden of maintaining various educational agencies, the effect of which is to limit evangelistic activity.

Respectfully submitted,

S. H. WAINRIGHT,

Executive Secretary Christian Literature Society of Japan.

SUPPLEMENTARY REASONS

As additional reasons, strengthening the appeal of the Christian Literature Society, we beg leave to submit in brief form the following points:

1. Japan in a peculiar sense is an American mission field. Opened by our country to the world, Japan has been under the guidance of missionary teachers, the great majority of whom have been sent to that country from the United States.

2. Tokyo possesses advantages of an exceptional nature for the work of an organization like the Christian Literature Society. The influence of the literature of Japan throughout the far East is similar to that of Italy upon Elizabethan England. Tokyo is a center of the most highly organized mechanism existing in Asia for the production and distribution of literature. There are 20,000 Chinese students in Tokyo. An increasing number of Chinese and Koreans are learning to read books in the Japanese language.

3. That the selection of books by which the Christian ministry and thinking laymen will be influenced is in the hands of the leading educators of the country who constitute the membership of the Christian Literature Society is an advantage of no small importance. Under modern conditions, the author is too often a mere executive agent commissioned by publishers to produce writings desirable from their point of view.

4. The Christian Literature Society, by reason of the fact that it seeks to do a work beyond the development of the book trade, fulfills the function in part of a literary academy. While its primary object is Christian propagandism, and as a means to this, seeks to develop a trade in Christian books, the Christian Literature Society is an academy in the sense that its activities have as their object the raising and maintenance, by means of editorial revision, of literary standards and the encouragement of good reading and the cultivation of wholesome literary tastes.

5. The European literature of revolt has come into vogue recently in Japan. It antagonizes not only traditional institutions; its influence is prejudicial to established moral ideals. The works of Russian writers, of Ibsen and Nietzsche, of Bernard Shaw and Oscar Wilde, and of the French decadent school, have gained wide popularity, especially among the young men and women trained in the modern schools. The duty is profoundly felt by Christians in Japan of giving to that nation a higher and truer interpretation of the ideals on which our civilization rests.

6. The comparatively small cost of printing may be mentioned. The truth is the cost of printing is ridiculously low. The amount contributed by the Mission Boards annually had accumulated for two years, before the Executive Secretary and the Editorial Staff assumed their duties. With this amount (\$5,000.00) 10,000,000 pages of literature were issued from the press. The average cost was thus one cent for twenty pages.

APPENDIX G

BOOKS PUBLISHED IN 1910

Administration and Politics.....	8,391
Law, etc.	1,182
Economics	254
Statistics	471
Military Science	362
Medicine	939
Astronomy	1,036
Geography	1,109
Communications	236
Mathematics	345
Physical Science	459
Industrial	4,086
Sacred Books	202
Etiquette	23
History	311
Biography	272
Philosophy	92
Religion	2,478
Morality	211
Pedagogy	1,387
Literature	2,813
Fiction	449
Fine Arts	169
Drawing and Painting.....	2,321
Divers Arts	880
Music	405
Language	514
Philology	494
Dictionaries	198
Social Service	208
Miscellaneous	9,243
<hr/>	
Total (1910)	41,568
Total (1900)	18,500

